Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

"Speak unto this people that they go forward"

OCTOBER
1911

ONE DOLLAR A YEAR

SINGLE COPIES TEN CENTS

ISSUED FROM THE NEW YORK UNITARIAN HEADQUARTERS. 104 EAST TWENTIETH STREET NEW YORK. THE FIRST DAY OF EACH MONTH

New Autumn Books

The Onward Cry

BY STOPFORD BROOKE.

8vo.; 385 pages; $1.50 net; by mail, $1.65.

An unusual volume of very excellent sermons by the author of "Jesus and Modern Thought," "The Life Superlative," and so on. Some of the chapter titles are—"The Onward Cry," "The Expansion of Religion by Science," "From Natural to Spiritual Religion," "The Holidays of the Soul," "Find Me Out," "The Patience of Job," "The Dreamers," "One of the 'Asides' of Jesus," "Days of Judgment," "The Flowers of the Field," "The Spirit of Pentecost," "Freedom from the Limits of the World," "The Earnest Expectation of the Creation."

A Minister of God

BY JOHN HAMILTON THOM.

12mo.; 216 pages; $1.00 net; by mail, $1.08.

Edited with a Memoir by V. D. Davis.

Professor L. P. Jacks, editor of the "Hibbert Journal," writes in part as follows: "His published writings convey the simple utterance of the man of God. As such they will long survive their author and long continue to touch the deepest springs of human life. The sermons of Mr. Thom form a lasting storehouse of the bread of life. If, as some say, Time has a secret for sifting out and preserving the true grain of human speech, then surely the work of this man is a permanent addition to the spiritual treasury of the race."

Christ: The Beginnings of Dogma

BY JOHANNES WEISS.

12mo.; 160 pages; $1.00 net; by mail, $1.08.

In this latest addition to the "Theological Translation Library from the German" the celebrated professor and scholar of Heidelburg deals with the problem of the development of the dogma of the deity of Jesus Christ, and especially with the events of its earlier stages as found in the New Testament, tracing the different steps in the evolution of belief away from the simple humanity of Jesus toward his deification. And so the idea of Jesus being the "Christ" is the beginning of dogma in the early Church.

The Historical Jesus and the Theological Christ

BY J. ESTLIN CARPENTER.

12mo.; 231 pages; $1.25 net; by mail, $1.34.

This volume by the renowned principal of Manchester College, Oxford, is intended to give to those unacquainted with the details of historical study some insight into the results of modern investigation into the Gospel-field, and some knowledge of the process by which the ecclesiastical conception of the person of Jesus Christ was slowly formed. The summary of the results of modern historical research in the domain of Christology serve to emphasize the points of kinship between traditional Christianity and the doctrines of modern philosophy.

Proceedings and Papers of the Fifth International Congress of Free Christianity and Religious Progress

ENGLISH VERSION

Edited by CHARLES W. WENDTE and V. D. DAVIS.

8vo.; 679 pages; $2.00 net; by mail, $2.20.

No previous International Congress has been followed by so voluminous and important a volume of papers and addresses as appears in the one recently issued of the Religious Congress held in Berlin from August 5 to 10, 1910. Beginning with the introductory matter consisting of a preface by J. Estlin Carpenter, the summary of the Congress by C. W. Wendte, the "Three-fold Congress Sermon," the Presidential address, the addresses of the foreign delegates, and the report of the General Secretary, Mr. Wendte, the main portion of the volume is divided into eight parts covering the large matters of interdenominational liberal Christianity the world over, and the related movements and interest connected therewith.

Other new volumes will be announced in subsequent issues of this publication.

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 Beacon Street, Boston

The Unitarian Advance

GEORGE H. BADGER, Editor

ASSOCIATE EDITORS: JOHN HAYNES HOLMES, HENRY WILDER FOOTE, EDGAR SWAN WIERS, ALSON HAVEN ROBINSON, CHARLES WESLEY CASSON, FREDERICK ROBERTSON GRIFFIN.

Contents for October, 1911

Editorials		35
A Prayer (A Poem)	Harriet Lake-Burch	38
Illiberal Liberals		38
Beyond the Sun (A Poem)	E. S. Goodhue	40
A New Minister for New Orleans		40
The Hymns of Our New England Poets	Henry Wilder Foote	41
The Function of the Church	Lyman V. Rutledge	46
Unitarian National Conference		48
The Advance in Philosophy	Richard W. Boynton	49
The Modern Church and Social Justice	John Haynes Holmes	53
Some Passing Events.		
Unity Church in Denver, Colo.		56
A Conference Service of Prayer		58
Our Readers' Exchange		60
Unitarian College Students (H. W. Foote)), David Ferencz.		
New York Notes		61
New England Letter	Alson H. Robinson	62
New Books: Unity Hymns and Chorals		63

Contributing Editors: Rev. Thomas R. Slicer, of New York; Rev. Jabez T. Sunderland, of Hartford, Conn.; Pres. Franklin C. Southworth, of Meadville, Pa.; Rev. Thomas Van Ness, of Boston; Rev. Wilson M. Backus, of Minneapolis, Minn.

Subscription Price, One Dollar. Send remittance by check or money order, made payable to **THE UNITARIAN ADVANCE, 104 East Twentieth Street, New York.**

Published by **THE UNITARIAN ADVANCE ASSOCIATION:** George H. Badger, President and Treasurer; Edgar S. Wiers, Secretary.

Entered as second class matter at the Post Office in New York, N. Y.

New York Unitarian Headquarters, 104 East Twentieth Street, New York.

TELL SOMEBODY TODAY:--

THAT every new subscription to THE UNITARIAN ADVANCE *begun in October will extend to January 1913 (fifteen months). And of course every new subscription entered now will strengthen the cause for which we are enlisted—which is your cause, also.*

REMEMBER—that THE UNITARIAN ADVANCE *is for ALL OF US, ALL TOGETHER. It is committed to no "ism," or party of separation, or sectional issue; it simply urges for an open door for all serious aspects of progressive thought. We aim not to be one-sided about anything,—and we don't propose to be dull.*

THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian *Established 1906* *Old Number, Vol. VI, No. 10*

VOLUME II (NEW SERIES) OCTOBER, 1911 NUMBER 2

THEODORE ROOSEVELT does not approve of the arbitration treaties. We are sorry, but we are not very much surprised. Our resolute ex-President is, we believe, a man of genuine idealisms and high and worthy impulses. He has, after his own fashion, been of great service to his country, and, taken all in all, has proved a wholesome factor in our national development. But temperamentally he is not a man likely to be enamoured of treaties of international arbitration,—the more's the pity. He has positive ideas about "righteousness" which logically conflict with the whole arbitration theory. For of course the whole arbitration theory turns on that which makes a man like Theodore Roosevelt disapprove of it—for righteousness' sake. For the whole Rooseveltian theory of righteousness is that a strong man or a strong nation shall first make up its mind precisely what is right, and then "down" the man or the nation that offensively declines to agree. And of course the whole theory of "righteous warfare," (there is no other, from each combatant's point of view) is built upon this conception. To concede the principle of arbitration is to yield to the temptation of ignoble compromise.

———o———

IN vital fact, it is precisely because those issues of righteousness which most involve a nation's self-interests or prejudices or traditions are the ones over which peoples become most dogmatically excited, and trenchant for righteousness at any cost, that the arbitration ideal has any permanent value whatever. In other words it is just the sort of cases which old fashioned diplomats and Senators are surest ought to be excluded from the field of arbitration which cause the most disastrous national misunderstandings and bring about the most demoralizing and cruel wars. They almost inevitably involve certain accidents of insularity which stiffen into the most stubborn "stands for righteousness." The great triumph of President Taft's treaties is that they arrive at something vitally progressive. They include just the issues which make for international stability, and which venture all the hazard of Christian idealism,—with no timid rider attached to the Golden Rule. Theodore Roosevelt would be a superb man to have at the head of affairs if a hard fight had to be fought out; he is the right man (despite desperate limitations) to make things happen when it is time for strenuous things to happen. But on the day and date when a great step of progress for international comity and established peace is due to arrive, we fear that he is not the nation's wisest counselor; nor is he likely to prove its most influential friend.

———o———

MEANWHILE, also, (for the same day's newspapers brought us both messages) Rudyard Kipling disapproves of Canadian Reciprocity. Again we are sorry, but again we are not in the least surprised. We count ourselves as among the most eager admirers of Kipling's literary work. He is a genius of transcendent gifts and surpassing achievements, and we believe that the generation to which he belongs has caught from him a tone of sturdy virility which is for the world's enduring gain. But at politics Rudyard Kipling is not as deft as he is at literary romance; and the gifts of imagination which make "Kim" and "The Seven Seas" triumphant, play quaint pranks with him when he attempts to solve the international problems of "Our Lady of the Snows," or "The White Man's Burden," or the concerns of England in Southern Africa. The pity of it is that while Kipling has always shouted to his own countrymen to abandon an "insular idea" for an "imperial ideal," he cannot help it that his "imperial ideal" is

itself peculiarly insular—and antique. The program of reciprocity between Canada and the United States was not a game at odds; it was not a bargaining at the shop for shrewd advantages,—it is a generous adventure of enlightened common-sense; it is an experiment in contemporary civilization; it is the faith of two peoples put to test, that the Golden Rule has a concrete industrial validity. It is the superstition of Yesterday, not the vision of Today, that because a political line of demarkation separates two kindred peoples, therefore it is the wisdom of each to distrust and hate the other as rigorously as possible, and to get along without the other as absolutely as possible. A man may be a splendidly good poet and writer of romance and yet cling to such superstitions; they furnish congenial atmosphere for valorous literature. We are sorry that the people of Canada by a decisive majority accepted the Kipling view-point, and subscribed to the old romantic superstition. We expected something better.

———o———

THERE is a town in Pennsylvania which is a more than ordinarily religious town, we are assured. With a population of ten thousand it has seven Protestant and one Roman Catholic churches. "There is a strong, a real spiritual life here," a competent citizen reports. Especially has Sunday school work been well attended to; one Men's Bible Class numbers two hundred members, another one hundred, and two more fifty each. A sixty thousand dollar Y. M. C. A. building adorns one of its conspicuous corners with a membership of four hundred. Very recently there have been notable evangelistic activities in this community. More recently still one of the most atrocious lynching outrages that ever has been recorded, has made the name of this community notorious. It seems that a ruffian criminal having been brought to bay for arrest (not for "the usual crime," however, or anything like it) did what a ruffian criminal is very likely to do from ruffianly instinct, if he happens to have a gun upon him,—shot down the officer making the arrest, and killed him. That of course was brutal murder; but the vast majority of murders for which men are peaceably tried and convicted involve crime much more dastardly and reprehensible. But the officer shot was popular, and a "brain storm" of vindictive frenzy swept the community; the prisoner was snatched from jail, and to the last extreme of diabolical torture was burned to death in the public square, a great throng of the "better elements" of this "more than ordinarily religious town" assisting.

———o———

OUR interest in the matter, as a journal of religion is in the religious aspects of the case. What does this mean? Something abhorrently exceptional in American civilization? So far as outward incident goes undoubtedly. But in final fact it is probable that Coatesville is just an average American city of its size (if more than ordinarily religious), and that the men of Coatesville are individually about the same sort of men as those who populate our average American cities. Simply under peculiar emotional stress all went crazy in a sudden passion of brutality,—and there was nobody about sane enough to quell the passion:—it availed Coatesville nothing that it was a more than ordinarily religious town.

———o———

WHAT were seven Protestant, and one Roman Catholic churches, and four fine Men's Bible Classes, and a conspicuously successful Y. M. C. A. in the city of Coatesville for? Not to be offensively specific, but very practical, what are our institutions of organized religion in any community for? What are they chiefly busy about? To be searchingly accurate, we must confess that almost everywhere, and chiefly, they are busy about—something else. They are very busy disseminating knowledge about Hebrew literature and history,—which isn't a bad thing to do; they are very busy interpreting to people correct views of theological doctrines, also quite worth while in proper proportions; they are very busy in the administration of generous philanthropies, most worthy and noble, though even these are often of only indirect and partial ethical import, and

sometimes even unethical in practice. But chief of all, these churches are very, very busy about their business of ways and means—the gathering of recruits, the raising of necessary funds, the meeting of the strenuous competition of rivalry with one another, which makes it necessary for the modern church to prove itself very much alive, even if it isn't quite sure what it is alive for. Incidentally, and after all these functions are attended to, doubtless each church in a community feels some vague sense of responsibility as to civic righteousness, and the sort of morality which makes for dynamic respectability.

———o———

THERE is of course, little use scolding about it, or drawing up the indictment against the churches in stinging phrases. That is always a very easy, rather clever, and wholly futile thing to do. But let's consider a proposition. Suppose as the churches are opening their doors for a new season of church activity in these closing months of 1911, about October fifteenth, let us say, in a certain number of American cities, possibly at the suggestion of the Unitarian minister residing in each, (we are only imagining things) the ministers of religion in each community should take this object lesson of dismay sufficiently at heart to try an experiment in better things. Suppose they should get together, and admit that they cannot all agree on theological points, or come to an understanding as to the degree of each other's salvable orthodoxy, but (suppose they should say) "for one year we seven men or twenty men (or whatever) take it upon ourselves to act as a spiritual Vigilance Committee for this community, to conspire for the interests of righteousness and good citizenship;—and we will set about rigorously to find out concrete ways to make this *mean something;* and for a year we will deem this not simply a by-product concern of our churches, but their chief function. We will get at moral sentiment; we will get at the sources of public demoralization; we will formulate the principles of civic responsibility; without partisanship we will stimulate consciensiousness in political activity; and incidentally, we won't have it happen for a single month in the year from this time forth that our community shall be left to the risk of meeting a great moral crisis without having in town some leading mind of resolute righteousness, enlisted in the service of God, who can be on hand to lead God's way when the tide of unreasoning passion sweeps otherwise. This for a year we will make the dominant concern of our united church enterprise,—the thing we will do all together —for righteousness' sake,—though our individual churches still keep up their peculiar sectarian activities as well." How would this work? We suspect that if this could genuinely take place in any average community, that place would quickly become immune to the mob-peril; it would get over the idea that expensive noisy evangelists were really a paying investment; and the churches themselves would straightway become more respected and more efficient,—and vastly more interesting. Only, of course, this won't really happen, anywhere.

———o———

PEOPLE coming in to New York by the Erie Railroad will notice every now and then a locomotive of recent building with a name painted conspicuously upon its cab, in the place where the "name" of the engine used to be in our boyhood days when engines had names instead of numbers. In those days the name was of some distinguished general or statesman, or some fancy name of mythology or romance. But the names appearing on these modern engines are very plain and ordinary names of nobody particularly distinguished, for they are the names just of faithful, steadfast servers of the public who drive the engines,—the railroad having adopted this custom of honoring engineers who have served them with exceptional fidelity. Now this is worth while! When we come to think of it this is a rarely sensible and a conspicuously fine thing for a railroad to do. A faithful and reliable engine-driver is indeed a public servant of no small merit, and the sort of unconspicuous service which he renders deserves honor: and better than to have the name of a Greek god or goddess, or poetic-sounding local-

ity, or world-famous hero or statesman, adorn a sturdy piece of modern engineering craft is it to have the name of a man who is doing a man's work staunchly where honors are not the prize but honor is the fundamental factor of character involved. We applaud the good sense of the Erie railroad—and every time we see one of those names we inwardly applaud the man who bears it!

———o———

WE are all to be congratulated on the appointment of Mr. George Hutchinson of Newton, Mass., as Treasurer of the American Unitarian Association to fill the unexpired term of Mr. Francis H. Lincoln. Mr. Hutchinson has been for many years a director of the Association and chairman of its Finance Committee; he is one of those Unitarian laymen who have devoted to our cause the rare gifts of business sagacity and acumen which have made them successful and very busy business men in their own sphere of activity, but which have not shut out their keen and earnest interest in the concerns of the church.

———o———

A PRAYER.

By Harriet Lake-Burch.

Dear God, this little dust-worn tremor of my life
Seems little worth beside thy steady gleam
Of purpose. Make my wavering pulse beat strong and full
To parallel my will with thine.
Unfold this veil from 'round the thing I am
That I may see the purpose thou hast wrought,
Of failing time and fine-flawed dust and hope,
This trinity of man.

ILLIBERAL LIBERALS.

By a Unitarian Born to the Faith.

I OFTEN wonder whether our use of the word "liberal" does not smack of cant to some of our hearers. I have heard Unitarians bring it out with the same unctiousness that sometimes characterizes Episcopalians when they speak of "The Church," or Methodists when they tell us that so and so is "a Christian." Not infrequently, I suspect, we use very similar tones of self conscious superiority when we speak of ourselves as "liberals,"—with at least the suspicion of an implication that others who differ from us must be bigoted and illiberal. That must be very irritating to the broad-minded and progressive men in other churches, who are likely to put a lower estimate than we do on the liberalizing value of Unitarianism. We are too ready to assume that without us the world would still be sunk in the black night of orthodoxy. But other people know that Unitarianism has been only one of many co-operating forces which together are bringing to pass today fresher and truer interpretations of religion. They know also that today the best product of progressive scholarship along the lines of religion is coming not from Unitarian but from so-called orthodox pens. To such persons our pretensions to the exclusive use of the title "liberal" seem to mark rather the self-centered and illiberal spirit. It may be that we are not in reality as liberal as some who do not claim the title. Liberalism is not a new orthodoxy; it does not consist in accepting a given set of ideas labeled "Unitarian," instead of another set labeled Calvinistic or Roman Catholic. It is simply an attitude towards truth. We are illiberal if we assume that all who do not think as we do are either hypocrites or fools; or if we care more to maintain some party name or denominational shibboleth than the fundamental ideals of truth and life. I have known self-satisfied Unitarians who were as bigoted as a blue Presbyterian. I know Unitarians who apparently are unable or unwilling to worship in any church other than their own. A Roman Catholic cathedral is the abode of strange

gods; when they go to some summer resort where there is no Unitarian church they are as reluctant to enter the local Methodist or Congregational or Episcopalian church as an old-fashioned Baptist deacon would be to worship with a body of Universalists. They have forgotten the true liberality of William Cullen Bryant, who for many winters attended All Souls' Church in New York, under the ministry of Dr. Bellows, but who during his summers at Roslyn worshipped regularly with his neighbors in the little Presbyterian church, and joined them in the Lord's Supper.

It is to be feared that sometimes we show the illiberality of liberals in our national organizations. It is said that not long ago the Unitarian Sunday-School Society received a considerable order for its literature from the minister of an orthodox church, on condition that the denominational imprint be left off, for, he said, greatly as he desired the literature, it would be impossible for him to use it in his Sunday-school if it were labeled Unitarian. After discussing this problem in liberalism the Board of Directors is said to have voted against sending out any literature without the Unitarian name. That, indeed, has long been our accepted attitude with regard to all the books or pamphlets issued from 25 Beacon Street;—better a small circulation with an unmistakable denominational imprint than a far larger one under some non-sectarian name. But it may well be asked whether this is in reality the attitude of the true liberal. I fear that to an outsider it looks as though we were more concerned to advertise the denomination than to spread broadcast ideals of free religion; as though we were more eager to get all the credit that belonged to us than to see truth established. It is, of course, well that we should uphold the Unitarian name without fear and without shame, but, after all, our allegiance should be to no shibboleth, but to the ideal of "pure religion in perfect liberty." If that ideal can be best advanced by a lessened insistence upon the denominational imprint the higher loyalty calls us to stand by the spirit of our faith though that involve some sacrifice of the letter. The way out of this particular problem is simple enough. It offends our taste when our Episcopalian brethren paste the church label over all their activities; but do not we do the same in our publication business? Why not, then follow the example of our Congregational brethren. One picks up a book issued by "The Pilgrim Press," and it is only on consulting the inconspicuous copyright that one discovers that "The Pilgrim Press" is the Congregational Publishing Society. Should we not be worthier of the liberal name if our publications were issued by "The Beacon Press," or "The Channing Press," leaving it to inquirers to discover that the press in question was the instrument of our national organizations?

The same illiberality of liberals is observable not only in matters of theology but of sociology. Just as the new convert to Unitarianism is most vehement in his criticisms of orthodoxy, so, I think, the man who has just awakened to the pressure of grave social problems is most likely to become the radical, intolerant of less advanced positions than his own recently occupied stand. I recall a chance crossing of swords between two of our ministers which exhibited very clearly this illiberality. One of the men holds a markedly progressive position as regards social problems; the other, of more conservative temperament, is minister of an old and hostoric church, is unusually well-informed on modern social problems, and is, in his community, the wise leader in every constructive philanthropy, a quiet influence for the upbuilding of civic righteousness along highly intelligent lines. As the two passed together out of a committee meeting the more conservative of the two made some mention of the single tax. "Oh!" said the radical, "so you've heard of such a thing as the single tax!" The conservative asked why the other should suppose him ignorant of it. "Well," returned the radical, "one doesn't expect the minister of a church a thousand years old to know anything about live issues!" The discourtesy of these comments is matched by their illiberality and their stupidity. That is the trouble with many radical reformers;

they are illiberal at heart, for they cannot imagine that persons who do not agree with them can be both intelligent and honest. If some other man is not a socialist, or a single-taxer, or a philosophical anarchist,—whatever their own position may be,—they assume that he is either uninformed or that he is suppressing his convictions and selling his soul for place and position. One recalls the story of the Irish Catholic servant of the late Archbishop of Canterbury, who was much troubled for the salvation of her heretical master's soul. She took her troubles to her priest, and returned comforted with the assurance that the Archbishop would eventually be saved by the mercy of God, since it was not his fault, but only his "invincible ignorance" which kept him out of the true church. So it is with some of our more radical reformers. They can believe in the sincerity and honesty of the rest of us only on the theory of our invincible ignorance of modern social problems. But after all, friends, is that really the liberal attitude? Doesn't liberal thinking, whether on theological problems or on those of the social organism, really include a generous tolerance, and the courteous allowance of a measure of truth in those who differ from us, and the desire to understand them sympathetically? Especially when we see folk in other churches leading lives of a purer spirituality than our own, or men with differing interpretations of the social problem doing more efficient work for the uplift of humanity than we can accomplish, it is well for us with some humility to inquire into the sources of their power before we anathematize them for not adopting our own name and method. Let us beware least by our illiberality we reduce the noble name of liberal to the degradation of a party password.

—You have a disagreeable duty to do at twelve o'clock. Do not blacken nine and ten and eleven, and all between, with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future becomes the present, you shall meet it walking in the light, and that light will overcome its darkness. *G. MacDonald.*

BEYOND THE SUN.

By E. S. Goodhue.

When sky above and sea below reflect each other's blue,
Flecked by the scurrying cloud and scudding wave;
When rain drops lave
Green fields and leaves till they seem born anew;
When trees throw up their arms in glad acclaim,
And all the world is gay with song and shine—
Nothing to me seems low or mean or lame,
But sweet and radiant, holy, pure, divine!

Then comes a sense of kinship with all things; rock, sky and sea,
Uplifted palms, the soft, transparent air—
So bright, so fair—
Each one a brother and a part of me!
One pulse, one breath; one conscious flow of life
Which cannot end, but only change its form
In gentle sequence without stress or strife;
God's just equivalence for calm or storm!

So, sharing in the universal joy,
A kindred soul, I sit this happy day,
And sing, and pray—
But no worn theme my grateful thoughts employ;
For me death is transmuted life, and I
Fear not the quiet lapse that makes me one
With all the dear immortal souls which die
Into the other life beyond the sun!

Holualoa, Hawaii.

A NEW MINISTER FOR NEW ORLEANS.

The Rev. George Kent, recently pastor of the Westminster Church in Providence, R. I., has accepted a call to the church in New Orleans, his pastorate beginning October first. The New Orleans people are surely to be congratulated. Mr. Kent has had a wide experience with city work, and he puts with it a rare endowment of high purpose, resolute ideals and the best sort of common sense that ever was. His pastorate in Providence has been most successful, and his friends of the Unitarian ministry in New England will miss him from their immediate fellowship.

Rev. H. Elmer Gilchrist, former minister of the New Orleans church, will remain in that city and conduct a popular "Forum" on Sunday evenings, a substantial fund having been subscribed by prominent citizens of the city to make this possible.

The Hymns of Our New England Poets

By Henry Wilder Foote.

ONE of the most notable features of American hymnody, as contrasted with that of England, is the presence of hymns written by the greater poets. In English hymn-books, one may perhaps find Wordsworth's hymn for mid-day—a very inferior composition—and a few stanzas taken from Tennyson's "In Memoriam" beginning,

"Strong Son of God, Immortal Love,"

but, generally speaking, the great English poets are missing from the hymn-books. We are more fortunate in this country in having some of our greatest names among our hymn writers. In our books we find hymns from all, or nearly all, of the famous group of New England poets, —Bryant, Longfellow, Emerson, Whittier, Holmes and Lowell. In some cases, notably in Whittier's, these hymns are made up of stanzas selected from poems not originally intended for use in public worship, while others were written to be sung in connection with some special occasion. When we consider how rich have been the contributions of these writers to our hymnody, we cannot but wish that somehow the great English writers of the 19th century could have been drawn upon for a like contribution.

William Cullen Bryant, born in Cummington, Massachusetts, in 1794, was the oldest of the New England group. At eighteen he wrote his greatest poem, "Thanatopsis," which ranks in English literature very close to Gray's "Elegy." When he was thirty-one he moved to New York, shortly thereafter becoming editor of the Evening Post. He held this position for many years, dying in 1878, honored and respected as journalist, reformer and poet. In New York, he was a parishioner of All Souls' Church. Reluctantly a Presbyterian writer admits the sad fact, though he tries to palliate the offence. "Bryant's religious views," he writes, "are the subject of some question. In later life he connected himself with Dr. Bellows' church in New York City, and was reckoned as a Unitarian; but for more than thirty years he was identified with the Presbyterian Church at Roslyn, and habitually partook of the sacrament." The truth is that Bryant was simply a devout and liberal-minded man, who gladly joined in worship with his neighbors at Roslyn, though he might differ with them in theology. Bryant wrote in all about a score of hymns, some as early as 1820. They are good examples of the hymnody of the first half of the 19th century, and some of them have been widely used, but they express a mood of piety which is less and less prevalent among us today. The Hymn and Tune Book of the American Unitarian Association, published in 1877, included seven of Bryant's hymns,—Hymns for Church and Home, in 1896, included three; and it seems probable that the hymn books of the future will make the number smaller still. Perhaps the best of his hymns is the one written for the dedication of a church, long since destroyed, in Prince Street, New York.

Thou, whose unmeasured temple stands,
  Built over earth and sea,
Accept the walls that human hands
  Have raised, O! God! to thee.

The opening stanzas of two other hymns will indicate the tone and quality prevalent in Bryant's hymnody. The plaintive note and minor key, and the tendency to submerge the lyrical quality in didacticism, are the chief reasons why these hymns are slowly passing out of use today. The first is entitled "Blessed are they that mourn," and begins,

Deem not that they are blest alone
Whose days a peaceful tenor keep;
The God who loves our race hath shown
A blessing for the eyes that weep.

And under the heading, "A broken and a a contrite heart thou wilt not despise," he sings,

O God, whose dread and dazzling brow
  Love never yet forsook!
On those who seek thy presence now,
  In deep compassion look.

Emerson, born in 1803, turning, for reasons of conscience, from the ministry to literature after a brief pastorate, wrote but one hymn, but that one is perhaps the noblest in the language for a church anniversary. It commemorates the beautiful old meeting-house at Concord, which was destroyed by fire a few years ago, but which has been rebuilt with but very slight changes. But the hymn is free from the limitations of local references, and phrases in tender and lyrical verse the sentiment which hallows every ancient church building. It is as applicable to some old English parish church, or, indeed, to a Continental Cathedral as to the New England meeting-house, yet it is redolent of Concord.

We love the venerable house
  Our fathers built to God;
In heaven are kept their grateful vows,
  Their dust endears the sod.

Here holy thoughts a light have shed
  From many a radiant face,
And prayers of tender hope have spread
  A perfume through the place.

* * *

From humble tenements around
  Came up the pensive train,
And in the church a blessing found,
  Which filled their homes again.

* * *

They live with God, their homes are dust;
  But here their children pray,
And, in this fleeting lifetime, trust
  To find the narrow way.

Henry Wadsworth Longfellow is far more renowned as a poet than his younger brother, Samuel Longfellow, but he was greatly inferior to him as a hymnist, for half a dozen of Samuel Longfellow's hymns rank with the best produced in the 19th century. Much of Henry Wadsworth Longfellow's poetry is shot through with religious feeling, but it is not in a form available for use in church. It is religious poetry, as distinguished from hymnody. Even the famous poem of his early years, the "Psalm of Life," has no proper place in a hymn-book, though selected stanzas from it are often found there. It is a didactic meditation on life, not a lyrical invocation or aspiration. The elder Longfellow wrote indeed, but one true hymn, that for his brother's ordination, and even this is more a poem than a hymn, and, with all its tender loveliness, has passed altogether out of use. But it is worth while to recall the first stanza to indicate its character.

Christ to the young man said: "Yet one
  thing more;
  If thou wouldst perfect be,
Sell all thou hast and give it to the poor,
  And come and follow me!"

Oliver Wendell Holmes born in 1809, two years after Longfellow, has made the greatest and most abiding contribution to American hymnody of any of the New England group of poets, except Whittier. Holmes held high rank as a physician, but it is, of course, as poet and essayist that he is chiefly known. As in Longfellow's case, his poetry is often warmed with a genuine religious feeling. It is interesting to note that Holmes for many years was a parishioner at King's Chapel, where a monument to him now stands upon the wall, and that two of his most characteristic poems are about the Chapel. Holmes wrote a half dozen hymns, two of which bid fair to remain long in our hymn-books. Of the less well known one was an "International Ode" to be sung to "America" on the occasion of the Prince of Wales' visit in 1860. Another is his "Army Hymn," a noble song written during the Civil War. It has, however, several lines filled with such direct references to the war as to make the hymn not very suitable for present day use, nor can they be dropped out without serious injury to the hymn as a whole. Therefore, in spite of its noble quality, and of the need of such a hymn in time of national crisis, it is probably best that it should pass into disuse. Still available today is another hymn in which Holmes summed up admirably the liberal's attitude towards religion. It is the fruit of his own reaction against the Calvinistic system, the breakdown of which he has humorously described in the parable of "The One-Hoss Shay." In this hymn he turns from the God of wrath to the God of love, from the medieval Christ to the human Jesus.

Our Father! while our hearts unlearn
The creeds that wrong thy name,
Still let our hallowed altars burn
With Faith's undying flame!

Not by the lightning gleams of wrath
Our souls thy face shall see,—
The star of love must light the path
That leads to heaven and thee.

Help us to read our Master's will
Through every darkening stain
That clouds his sacred image still,
And see him once again,

The brother man, the pitying friend,
Who weeps for human woes,
Whose pleading words of pardon blend
With cries of raging foes.

* * * * * * * *

It is hardly likely that this hymn will ever attain the wide popularity which have come to the two really great hymns of Dr. Holmes. It has too strong a tincture of a theology which is still unacceptable to many people, and, besides, any hymn with a theological tincture is inevitably the worse for it, even though it be our own theology. Holmes' two great hymns are too well known to need quotation. He wrote,

Lord of all being, throned afar,
Thy glory flames from sun and star,

in 1848, and inserted it in the "Autocrat of the Breakfast Table," under the title of "A Sun-day Hymn," not being able to resist the pun. It is one of the noblest hymns in the language for the opening of worship. The other,

"O Love Divine, that stooped to share,"

is in a different vein, being tender and gentle, much like some of Whittier's. It is curious that there is no standard setting for either of these hymns. People ask, legitimately enough, that hymns be kept to the familiar tunes. But often, as in the present cases, the question arises, "What is the familiar tune?" and the answer depends upon the hymn-book to which one is accustomed, for these hymns are set to different tunes in almost every book. The present writer naturally prefers the settings to which he is most accustomed, and thinks that

"Lord of all being, throned afar"

sings best to "Keble," by Dykes, and that

"O Love Divine, that stooped to share"

goes best to "Germany."

James Russell Lowell, born in 1819, like Longfellow, his predecessor in the Professorship of Belles Letters at Harvard, was not a hymn-writer, though stanzas selected from at least one of his poems,—"The Present Crisis,"—have found their way into the hymn-books, and he did write one song for a special occasion. "The Present Crisis" was written in 1843, and begins,

Men whose boast it is that ye
Come of fathers brave and free,
If there breathes on earth a slave
Are ye truly free and brave?

It is interesting to see how widely these stanzas are being adopted in this day of growing enthusiasm for social righteousness, but the fact remains that they cannot be turned into a true hymn, for what Lowell wrote was not at all a hymn to God, but a poem of exhortation addressed to his fellow men. The other song to which reference is made is the charming Christmas Carol written in 1866 for the Sunday School of the Church of the Disciples in Boston. It is not nearly so well known among us as it should be, perhaps because it has lacked an adequate musical setting. If that could be provided it ought to become one of our sweetest and most precious Christmas songs.

"What means this glory round our feet?"
The magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"To-day the Prince of Peace is born."

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels answering overhead,
Sang "Peace on earth, good will to men."

All round about our feet shall shine
A light like that the wise men saw,
If we our willing hearts incline
To that sweet life which is the law.

So shall we learn to understand
The simple faith of shepherds' then,

And, kindly clasping hand in hand,
Sing "Peace on earth, good will to men."
For they who to their childhood cling,
And keep their natures fresh as morn,
Once more shall hear the angels sing,
"To-day the Prince of Peace is born."

We have good reason to be thankful for the contributions to American hymnody of these five New England poets, all Unitarians. But from the point of view of the hymn-lover Whittier surpasses them all. That is the more interesting because his great hymns were not written as hymns at all, but are, for the most part, made up from stanzas selected from his poems "Our Master," and "The Eternal Goodness." Being a Quaker, he had, of course, no place for hymn singing in the silence of the Friends' Meeting. It is perhaps, well to say a word as to Whittier's religious affiliations, since many in our own fellowship have, with more zeal than discretion, claimed him as a Unitarian, or at least as "a Unitarian Quaker." It should be remembered, in the first place, that Whittier retained throughout life his membership in the Society of Friends. In the second place, if by "Unitarian Quaker," the implication is intended that he was a "Hicksite Quaker,"—that is a sympathiser with the liberal wing in the controversy which split the Pennsylvania Friends, the implication is incorrect, for there was no such division in New England, and Whittier's Pennsylvania attachments were with the Orthodox party. It is, therefore unfair to label him as anything other than a plain Quaker. Having, however, said this, it should be added, first, that the Quakers,—even in the so-called orthodox wing,—have laid very light stress on the docrtine of the Trinity, and have often wholly rejected it, on the ground that it is non-scriptural. Indeed, William Penn's pamphlet, "A Sandy Foundation Shaken," is noteworthy as one of the early attacks upon the doctrine of the Trinity. In the second place, Whittier unquestionably felt in cordial sympathy with Channing and many other of his Unitarian contemporaries. Evidence of the closeness of this feeling is to be found not only in his poems, but, still more, in the eagerness with which Unitarians have seized upon Whittier's hymns as beautiful expressions of their own religious ideas. It was Samuel Longfellow and Samuel Johnson, who, in Hymns of the Spirit first introduced Whittier's hymns to the world, and all our later hymn-books have drawn on him more largely than have those of any other church. The Hymn and Tune Book of 1877 included sixteen of his hymns; Church and Home, in 1896, included nineteen; and the new edition of Unity Hymns, with a total of three hundred and thirty-five hymns, includes twenty-five by Whittier. Surely he was close to us in spirit, if not actually of the same name.

The best and most familiar of his hymns are those made up of centos chosen from "Our Master" and "The Eternal Goodness." Both these poems are written in simple quatrains;—the "common meter" of our hymn-books. The stanzas, strung loosely as they are along the thread of thought, are easily excised and rearranged, so that different books often print quite different sets of stanzas, according to the taste of their editors. Probably the tenderest and most deeply cherished of all are the three centos beginning,

O Love! O Life! our faith and sight,

and,

O Lord and Master of us all!

and,

Immortal Love, forever full,

These hymns are unsurpassed in modern hymnody for warmth, tenderness, and melody. Here and there a phrase occurs which the Unitarian today does not commonly use, but we are carried over it by the depth of feeling and the breadth of spiritual vision. For Whittier's religious ideals, enshrined in his great hymns, are essential liberal,—his is the religion of the spirit, which is perhaps why they have found so little acceptance in the churches of authority. It is, for example, perhaps too much to expect that the bishops and clergy of the Episcopal Church should encourage their flocks to sing.

Our Friend, our Brother and our Lord;
What may thy service be?
Nor name, nor form, nor ritual word,
But simply following thee.

Certainly the conscience of a High Churchman would never permit him to give out such heresy to be sung by his congregation. An even more pronounced liberalism marks his hymn on the fellowship with Jesus of the "martyr souls of heathendom." There are but few hymns in the language which so emphasize the unity of the spirit in every age and land, —the fact that all God's sons everywhere are filled by one and the same spirit.

Up from undated time they come,
The martyr souls of heathendom,
And to thy cross and passion bring
Their fellowship of suffering.

And again he sings, of the "Love Divine,"

All souls that struggle and aspire,
All hearts of prayer, by thee are lit;
And dim or clear, thy tongues of fire,
On dusky tribes and centuries sit.

Two also of Whittier's hymns are among our most precious expressions of trust. The stanzas from "The Eternal Goodness" are very familiar.

I know what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

* * *

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

Less well known, but really more beautiful and touching in its human wistfulness is his hymn at the close of life. It is beautifully set to Sir Joseph Barnby's "Burnley."

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting;
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to mine own uplifting
The love that answers mine.

I have but thee, my Father! let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thine abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions,
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

Enough time surely has now elapsed since Whittier's death to make it safe to prophesy that he will long stand high among American hymn-writers. His popularity is still increasing, and the latest of our hymn-books has quarried out some new hymns from his poems. Gradually, of course, as his name becomes less of a household word, the least satisfactory of his hymns will be dropped, but it seems highly probable that ten or a dozen of his best ones will be sung by grateful hearts for generations to come.

As we look over the whole field of American hymnody we have good reason to be proud of the product of these six New England poets. They stood in their day for high ideals of religion and of life. Together they contributed a goodly group of hymns for our public worship,—Whittier with his dozen best; Holmes with his two; Lowell's Christmas Carol; Emerson with his one great hymn; Bryant with one or two survivors from his score; and the name of Longfellow nobly represented by the younger brother Samuel, if nothing of the elder brother's remains within our books.

The Function of the Church

By Rev. Lyman V. Rutledge,

of Billerica, Mass.

THE function of the church is to put people in a right attitude toward life.

Worship is the conscious effort of a soul to burst its finite bonds. To worship is to acknowledge humbly that the whole, of which we are a part, is greater than we are; and to be respected by us.

At every turn we must confess that we are in the presence of a physical and spiritual world immensely larger than our own selves,—larger than our imaginations even. It is the function of the church to create in man the spirit of humility when he makes that confession.

The spirit of humility is necessary because it is only as we confess *humbly* that the world outside is larger than ourselves that we are able to live the happiest, completest lives. Those who meet the world arrogantly find the world abhorrent, because the world abhors arrogancy. Those who meet the world selfishly will live in a stingy world, because humanity, and all nature, hate to gratify selfishness. Those who meet the world defiantly will live in a treacherous world, because it is in the nature of life to prepare pitfalls for pride. Those who meet the world with craftiness will live in a keen-eyed suspicious world, because nature must guard herself against the crafty. The careless are forever disappointed that others have not cared for them. The diseased cannot find health in a physician. Our own condition determines the attitude of the world toward us; and our attitude toward life determines our condition.

The man who declares himself to be independent, and who confesess grudgingly that the world outside is larger than he is, will find that world forever thwarting his interests,—showing itself independent of him, and grudging him everything he gets out of life.

He who confesses humbly that he is living in a world larger than himself, and is willing to devote his life to the service of that world will find that he has associated himself with the mightiest power in the universe. He will be exalted, and set above all things that live and move. He will find response to every wish, and gratification for every desire.

The world is faithful to those who meet the world with faith. It is generous to those who can appreciate what is given to them. It is a source of constant supply to those who seek to develop what is found there. It increases in bounty to the industrious farmer, and hastens to turn wheels for the patient mechanic. The world is full of life which may be developed in the form of power, or beauty, or intelligence. Those who have a hand in that development must conform to the laws of nature,—must admit that the laws of nature are to be obeyed implicitly,—must strive to bring the laws of intelligence into harmony with the laws of nature. And he who does all this, by his very act, makes the confession that the laws which are highest in his own being are the laws which came to him from the world outside, and are not a creation of his own.

The only possible way to correct the evil in our world is to put all people in a right attitude toward life. When the spirit of worship has become universal, then disease, anxiety and failure will vanish.

The tender heart of man is much influenced by the presence of suffering in the world. To visit the slum districts of a large city is enough to drive us out of our senses. It does drive us out of our senses, for it puts such a spell upon us that we cannot live in such a world. We must correct this evil, or die trying.

The starving mother selling her honor, and drawing the very teeth from her head, as Hugo describes her, to save her child, is only a mild example of what goes on right across the street from us, or in the next room perhaps. It makes me shiver, often, and almost gasp with

the agony of disease in my own body to realize that the house I live in, the food I eat, the clothes I wear are all brought to me by hands that suffer from cold and hunger and disease. Perhaps the hands that have done the actual work on the house, the food, and the clothes which are prepared for me were not so afflicted, but I know beyond any possibility of being disputed that I could not have these things at the low cost which they come for if hands were not crushed somewhere in the scale of life. (Under the present equipment, of course, more perfect machinery may one day make this possible.) I cannot walk over cobble-stones of the streets without feeling that I am in a way treading on the sore fingers of "down trodden" humanity, else how do my fingers happen to be without scars while I enjoy the benefit of this great work. I can hardly throw à coat over my shoulders without imagining that some shelterless creature has brought it to me, else how did I come by it so cheaply. I can scarcely buy a loaf of bread without seeing hungry eyes look up at me out of the darkness where misery dwells and disease is raging,—eyes that say to my inmost soul, "This loaf is yours because I cannot keep it. It will keep you fat, it would keep me alive, but take it; the wonderful mystery of civilization has given it to you; and tries to hide the misery of the wretched from you while you eat it."

Such feelings may not mean much to us as we sit here enjoying all that civilization has done for us; but it means enough when we visit the poor; when we look into actual living eyes; when we wander in and out among human beings that are immeasurably lower than dogs in their filth and disease. It is when we face this suffering that we are seized with the mania which compels us to stop this evil thing, or die trying.

And indeed it is a mania. It is truly a disease which is bred in the foulness of our lung-districts and brothels. It drags the fairest and purest of our race down into those fever-holes, and holds them there, and absorbs their lives. They become as miners who spend their lives hundreds of feet below the surface of the earth. They are no longer a part of the aggressive civilization which is striving to annihilate this evil by creating a perfect world. They live and die trying to bear up a diseased limb of society which can be borne up only by curing the whole body.

The cure for society which will restore health to every member is to put every member in a right attitude toward all the rest. The disease is not in the affected member alone, but in the entire system. It merely shows itself in the members which seem to be especially affected. Smallpox is a disease which is felt most keenly at the surface; but the cure is not effected by soothing the irritated surface, or by making any attempt to operate on the offensive pustules. The disease is present in the whole system, and must be driven out of the whole system. Then the surface irritation goes away, and the pustules heal themselves. The less they have been irritated while the system was diseased the more perfectly they will heal when the disease is gone.

It is ours to be physicians to all humanity. We go to the homes of the distressed and see there the evidence of disease. Something is wrong, or this condition would not exist. But where is the evil thing? What is the nature of the disease? Is it local or general?

The disease is general. It is a condition of civilization; and in order to get rid of this offensive manifestation of it down here in the slums we must cure the whole of civilization. We ourselves are part of that civilization. We are infected with the disease. The miserable wretches we pity so cannot be relieved until the disease is cured in *us*. It is we ourselves, that great prosperous bulk of civilization which is represented here in this little chapel by ministers and laymen from all along the coast, that are fullest of the disease. We must be cured before any slum work can be of lasting benefit.

I do not condemn those who strive to molify the affected regions with soothing ointment; but I do condemn those who create irritation there, and I say with all the emphasis I can that neither soothing ointment nor irritation is going to cure the disease which is in us.

The great bulk of civilization, of which we are a representative part, does not hold the right attitude toward life. The congregations to which we ministers preach are composed of men who are striving to get the most out of life. They are fervent in worship, and we call them honest religious people. But not until they are persuaded to change directly in their attitude toward life, and ask, "How much can I put into life?" will relief ever come and our social problems be solved.

We preachers resort to the Golden Rule form of preaching in our effort to persuade people to take the right attitude; but we are ineffectual. The members of our congregations go out into the world still asking, "How much can I get out of life?" They even come to church with that idea uppermost. "How much can I get out of the service?" "Will the sermon be worth hearing?" And through the week they ask, "How can I get the most out of the minister?" Not until about seventy million of our American citizens turn square around and begin to ask, "What can I do for the benefit of civilization?" "What can I do to make the service in the church worth while?" "How can I help the minister?" "How can I put the most into life?" will we ever begin to overcome the disease which weighs so heavily upon us.

The contagious influence of good is astonishing. A little health will overcome much disease. Our bodies are constantly supplied with enough vitality to overcome millions of disease germs. The power of good to spread is our hope. Let us then, even as small a number as we are, seek to overcome the evil in the world by striving for perfection. Let us take this for our prevailing thought, that we are going to put the most into life. This will mean that we shall strive for things that are highest. We shall stimulate the artist to give us the finest of his soul through his paintings, or his music. We shall cultivate taste in art and literature among all classes of people. We shall build a church which will combine beauty and majesty of architecture with loftiness of purpose. We shall conduct a service which will lift the soul of man out of the commonplace world of individual selfishness to the plain where ideals of perfect civilization rule the wills, and high ambition to put the most into that civilization will bind mankind into one strong brotherhood.

Let the church fulfill her mission,—let every minister understand the highest duties of a minister, and I doubt not the good people of our congregations will begin to see that success comes to those who put the most into life. They will pour their abundant vitality into the treasury of civilization. The germs of disease which cause us so much anxiety in the festering slum districts will be overcome by that vitality. Civilization will be relieved of these vexatious problems, and in triumph humanity will march on toward perfection.

Morning Worship, Isles of Shoals,
July 11, 1911.

THE NATIONAL CONFERENCE.

The National Conference will meet in Washington, D. C., October 23-26. The meetings will be held in the Memorial Continental Hall, and in All Souls' Unitarian Church. Headquarters will be at the Arlington Hotel. The Conference sermon will be preached by Rev. James De Normandie, D. D., Monday evening. Tuesday morning will be devoted to Greetings: Tuesday afternoon to a Y. P. R. U. meeting and a Reception: Tuesday evening to a Peace meeting. Wednesday morning will bring a Sociological Session. Wednesday evening will be devoted to "Religion in Education." Thursday morning's topics will be "The Historical Element in Christianity" and "Current Forms of Mysticism." Thursday afternoon will contain meetings of the Fellowship for Social Justice and the Sunday School Society. The sessions will close Thursday evening with addresses on "Church Unity." Programs (containing particulars regarding hotels, railroads, etc.) may be obtained at the different denominational headquarters: of the pastors of our various churches, and of the Secretary, Rev. Walter F. Greenman, 684 Astor St., Milwaukee, Wis.

The Advance in Philosophy

By Rev. Richard Wilson Boynton.

Minister of the First Unitarian Church of Buffalo, N. Y.

If the publication of many books of speculative thought, the translation into English of important works by European thinkers, and the incessant din of discussion in the philosophical magazines, are signs to be trusted, we are in a period of remarkably fruitful philosophic activity.

The awakening in this country seems to have come largely with the opening decade of the new century. It would not be easy to say how much of it is owing to the personal fascination and the contagious enthusiasm of the master who has just left us,—William James. Clearly very much of the current interest in philosophy derived its first impulse from his writings, and from his introduction to our more thoughtful public of new lights in the philosophical firmanent, descried by him from afar. But, after full justice is done to his unrivalled influence, still other factors remain to be reckoned with.

Powerful minds are engaged in the tasks of philosophy in many lands. The names of Howison, Royce and Dewey in the United States, of Bradley, McTaggart and Schiller in England, of Boutroux and Bergson in France, of Wundt and Eucken in Germany, of Hoffding in Denmark, are enough to suggest outstanding individualities, still in full activity, that have had an appreciable influence over their pupils and over readers of philosophical literature in all lands.

A philosophic activity that may well be called world-wide must have its explanation in deep-lying and far-reaching causes. Commanding personalities, such as have been named, come forth only in response to an irresistible call. A generation ago the intellectual leaders were the natural scientists and the popularizers of science. That these men have gone, leaving a wholly different type to take their place, means an intellectual revolution. What that charge portends, and whither it is leading us, it is the purpose of this paper to indicate; though owing to limitations of space, this can be done only in outline.

I. Forty years ago the object most before the eyes of advanced thinkers was the universe as a whole,—the cosmos. The theory of the gradual evolution of life, from amœba to man, long dreamed of as possible, but first given a solid, scientific basis by the genius of Darwin, was swiftly extended by Herbert Spencer to include the entire life of the universe. By a skillful manipulation of the mechanical concepts of matter, motion and force, Spencer proceeded in his "Synthetic Philosophy" to account for all existence,—mental, moral and spiritual, no less than physical. A monument, in American philosophic progress, to this great system, expounding it even more clearly and brilliantly than its originator, was the "Outlines of Cosmic Philosophy" of John Fiske, published in 1874.

The striking feature of this whole course of speculation, abundantly shown in Fiske's "Cosmic Philisophy," was the relative submergence by it of human personality. Man, of course, was given his due place as the highest product of evolution. Spencer, after laying down his first principles, mounted by the several stages of development through the principles of biology to those of psychology, ethics and sociology,—these last being the special sciences of man. But as to the rank of personality in the universe, it was agreed to be secondary and derivative. Spencer gave to "the infinite and eternal energy from which all things proceed" the name of the Unknowable; and though he added that this same infinite and eternal energy "wells up in us as consciousness," he stoutly resisted the idea that consciousness in us can yield any trustworthy data whatsoever as to the nature of ultimate Reality. In John Fiske's presentation, going in some respects beyond his master but in the same spirit, the one thing to be most confidently affirmed of God was that he could be

in no possible sense "anthropomorphic." Everything associated with human personality was looked on as limiting and narrowing. Our theism must be of a no less than "cosmic" breadth.

It is amazing now to think of the vogue, especially in "liberal" circles, which Spencerian naturalism enjoyed for about the last quarter of the 19th century. This was in part due to its success, in the hands of controversialists like Huxley and Tyndall, as a weapon against ecclesiastical fossilizations of the first chapter of Genesis and of the New Testament miracles. It would be ungracious to deny its service in banishing some hoary superstitions, a service the need for which is by no means over yet; while the fruitfulness of the evolutionary principle, combined with the inductive method, in all branches of natural science, it would be impossible to overestimate. But it is when we look into the claims advanced for the Spencerian system as a complete philosophy of life that its defects become glaring. Even as an account of the eternal "becoming," Spencerian evolutionism does not now satisfy the keenest minds, as witness the sharp criticism of it by Bergson, the great living "flowing philosopher," in his "Creative Evolution." As an account of the reality behind, or within, all the phenomenal appearances which make up our world, and especially of those human and more than merely human relations that constitute the life of the spirit, naturalism in any form, because it holds the cosmos to be primary and our personal needs and activities secondary, leaves much to be desired; indeed, is hopelessly inadequate.

Here, then, is indicated one antagonist in the great debate now going on between philosophers the world over,—Naturalism. Its opposite is Idealism, and as I see it the *advance* lies in the direction of a fuller assertion and establishment of the pre-eminence of personality in the universe. This advance has two phases,—an older and a newer, both starting from the critical philosophy of Kant which, just over a century ago, at once summed up in itself the results of previous thought, and broke the paths that speculation has chiefly followed since.

II. The older phase of the advance in the direction of a fuller recognition of personality is that usually termed Absolute Idealism. It is the system elaborated by the great German followers of Kant, culminating in Hegel. Its living disciples are too many to name; it rules in most of the universities of Europe and America, though of late its rule has been sharply challenged; and it is best known to English and American readers in the works of John and Edward Caird, of Prof. Henry Jones and Prof. John Watson, of Mr. F. H. Bradley and Prof. Josiah Royce.

In a word, absolute idealism concentrates its strength on developing the implications of *thought*. Its text-book is rightly Hegel's "Logic," and its golden text might well be found in the opening words of the Fourth Gospel,—"In the beginning was the Logos, and the Logos was with God, and the Logos was God." This already marks a clear advance over naturalism. Thought is an agent whose determinations are other than purely mechanical. A universe derived from thought gives more promise of doing justice to the human factor than one based on matter, motion and force. Personality is at least recognized, if in a somewhat qualified form, as will shortly appear.

The central idea of absolute idealism is that there exists a perfect Thought and Life, of which our imperfect and limited thougth and life affords a remote but real suggestion. We, and everything we know in ordinary experience, are relative. Now our relatedness points logically to an Absolute, who is all in all. Our ideals, to which we can never attain, are nevertheless assured by the existence of the Absolute. The Absolute provides the ultimate unity, which our thought strongly craves, the reconciliation of all the seeming differences and contradictions which mar our experience. The Absolute, lifted out of our finitude, knows the end from the beginning, and sees all things together under the form of eternity as they really and unchangeably are.

At once, as soon as this doctrine is stated, we perceive that it offers us a subtly reasoned and a profoundly religious idealism. The difficulties with it are

not in the realm of the Infinite, where everything is ideally perfect and complete, raised inaccessibly above this scene of partial knowledge, of wilful blindness, and of easily besetting sin. The difficulties are in the realm of the finite. The sacredness and autonomy of our distinct individualities, our crying desire for a real freedom and a genuine personal immortality, our sense of the clear and undeniable badness of evil,—of natural evil as well as of human sinfulness,—these crucial spiritual convictions are not really secured to us by absolute idealism. With the Absolute as the all embracing reality, mere finite things and persons take on the look of phantoms. Personality is thus not actually, but only apparently, granted us. The vice of naturalism being the undue mechanizing of all things, the vice of absolutism is their undue intellectualizing. Thought is a very important function with us, but we do much more than think explicitly and logically. We have in us many obscure but potent motions of feeling, of aspiration, of will, from which spring decisions and actions. "Man thinking" is always a noble object of contemplation. But *man doing* adds something more. He stamps himself in, as Carlyle put it, on the environing universe. He asserts his personal force, and in so doing has some minor, but for himself all-important, part to play in the tremendous, unfinished task of creation.

III. This is the point from which the newer, and latest, advance in philosophy sets out. It is the phase of thought popularly known as Pragmatism, better perhaps called Humanism, or, more definitely still, Personalism, or Personal Idealism. Its exponents form a large and various group. Conspicuous among them, of course, was Prof. James. Prof. Dewey, of Columbia University, in America, and Dr. Schiller of Oxford, in England, are acknowledged leaders. Others, less radical and it may be more profoundly if not widely influential, are thinkers like the late Prof. Bowne, of Boston University, the late Charles Renouvier, one of the most distinguished figures in French philosophy at the end of the century, and acknowledged by Prof. James as in some important respects his teacher; Prof. Howison, of the University of California, and Prof. Rudolf Eucken, of the University of Jena, the leading German apostle of the new idealism, whose inspiring writings, now being translated into several languages, are making him a world-figure in philosophy, and one of the undoubted guides of humanity into a larger and richer spiritual future. Prof. Henri Bergson, of the University of Paris, an original thinker of extraordinary brilliancy and of rapidly growing world-influence, should probably be added to this group, though he occupies a position which is in important respects unique. It is not here claimed that all these philosophers are pragmatists, or indeed would allow themselves to be called by any of the names given above; they are simply grouped together as representing the general advance in philosophy whose character is now to be sketched.

Personal Idealism, as I shall choose to call it, begins with a criticism of naturalism and of intellectualism or absolutism, from which it proceeds to a positive construction of its own. As its name signifies, it gives to personality the foremost place. The cosmos is a very wonderful affair, but all we know of it must somehow be reflected in our experience. Yet *thinking* about it, as has been said, is not all. We learn our deepest lessons from Reality by acting on it and acting with it. The new idealism is a *philosophy of action*. It considers, and attempts to account for, the whole man.

If absolutism takes its start, as it clearly does, from the Kantian criticism of the pure reason, personalism preferably originates from what Kant called the practical reason,—that is, reason in action rather than in contemplation. The problems of absolutism center almost wholly around knowledge, while personalism aims to include every phase of life. To know is only one function that consciousness fulfils. Biology, especially as interpreted by evolution, shows us that knowing is largely instrumental in character,— i. e., we seek to know in order to arrive at a closer adjustment to conditions confronting us; in other words, knowledge is a direct means to more and fuller life, not a mere abstract descrip-

tion of that life. Reason, that is to say, is never pure, in the Kantian sense, but always to a degree practical as Kant was later forced to admit; never merely arranging data, but always seeking fulfilments. It is a lamp to show us the way, a light to guide our feet.

An important consequence of this view is that it gives us Reality as fresh, unfinished, now in making. Ultimate reality is not to be summed up in a timeless and motionless Absolute. It is not static, but dynamic. Actual forces are at work, actual results are being achieved, new depths of Reality are being opened, and we,—in all our finitude and limitation, because we are spirits, persons, children of the divine life,—may have our actual and contributing part in the production of the fuller reality yet to be. We appear in certain respects bound, but in the spiritual core of us we are free. Our choices are actual, our deeds make a difference, responsibility is not a vain show. The golden text of personal idealism might be, "My Father worketh hitherto, and I work," or "We are fellow-laborers together with God." The free, indestructible, spiritual personality which is our most real, because our deepest, self, becomes, in union with similar personalities, past and present, in this view the one sufficient key to the universal life. We do not yet know what we shall be; but when He shall appear, it is our heart's faith that He, our God and Father, will be not unike us, His offspring.

The chief problems of personal idealism are found in its need to offer sufficient grounds for the freedom and immortality which it declares are the rightful heritage of the children of God, and to state rationally the reciprocal relations of the divine and human personalities, and of personality to the natural universe. Some confusion of thought has been created by certain unguarded expressions of Prof. James, suggesting a pluralism as the fundamental character of reality which many have found hard to distinguish from polytheism. But it is easier to try to make the new idealism look absurd than seriously to undertake to refute it, and it is not to be forgotten that a strict monism offers difficulties quite as obvious, and in their moral implications more depressing. The glory of personal idealism is the fine moral stimulus it offers to its adherents.

A sober, reverent, spiritual and wonderfully enlightening writer like Eucken is sure to be increasingly read, and in the long run to exert an incalculable influence. He is not alone among the new type of thinkers in expressing the surest confidence that, no matter how far he may go astray on points of detail, his leading principles will rule the future. In the books of James, and especially of Schiller, the clash of controversy is somewhat too insistently heard; yet the one was a writer of genius, and the other has at least a notable talent for clear and perspicuous exposition. The writings of Bergson, though very difficult to grasp in all their wealth of suggestion, are full of striking ideas which point on the whole in the new directions.

IV. Rarely can there have been a time, since the great Greek thinkers fell asleep, when a reader of philosophy had such a mass of able contemporary writing from which to choose as today,—much of the best, though by no means all of it, in English. One who is also equipped with French and German can go very much farther, especially in acquaintance with recent books and with periodical literature. Such a reader will never regret the effort that may be required to keep up these languages in the interest of a richer philosophical culture.

The great Schleiermacher, some three generations ago in Germany, considering the best means of remedying the decay of religion, and of acquainting the clergy of that day with living religious wants and emotions, recommended to his colleagues of the ministry "a deeper speculative discipline." He gave the results of his experience. If made an end in itself, and pursued with reference only to technical proficiency, philosophy may prove dry and unilluminating; even devitalizing. But taken as the severer study of a life filled with practical duties and devotion to human service, such discipline may have supreme value in clarifying and organizing one's thinking, in opening new and fruitful points of view from

which to approach one's work, and in yielding reasons based on the inner nature of things for one's more exalted faiths. To companion in spirit with some of the world's acknowledged masters of speculative thought, to share their insights and rise to their visions, will do much to reconcile one to the partialness and unideality of his individual lot by enabling him to enter into the spiritual heritage of the race, and amid all conflicting appearances to penetrate to something of the divine meaning of life.

Buffalo, N. Y.

The Modern Church and Social Justice

Conducted by REV. JOHN HAYNES HOLMES.

Some Passing Events.

IT has been my custom to record in this department, from time to time, current events of importance in the field of the church in its relation to the social question. During the past summer, several events of this kind have taken place; and I feel that I cannot do a better thing, in resuming these monthly contributions to the ADVANCE, than to register them duly in this place.

(1). Most important of all is the social platform which was adopted at the meeting of the Northern Baptist Convention, in Philadelphia, last June. This platform, or statement of principles, was prepared and presented by the Social Service Commission of the Baptists, which has been conspicuous among church commissions of this kind for brave and far-sighted action, and was enthusiastically endorsed by the members of the Convention. The adoption of this program puts the Baptists of America on record as standing for:

"Equal rights and complete justice for all men in all stations of life.

"The right of all men to self-maintenance, a right ever to be wisely safe-guarded against encroachment of every kind.

"The right of the workers to some protection against the hardships resulting from swift industrial changes.

"The principles of conciliation and arbitration in industrial dissensions.

"The protection of workers from dangerous machinery, occupational diseases, and mining disasters.

"The abolition of child labor, and the protection of children from exploitation in industry, and from work that is degrading, dwarfing and morally unwholesome.

"Such regulation of the hours of labor for women as shall safeguard the physical and moral health of the community.

"The suppression of the sweating system.

"The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and that condition of leisure for all which is a condition of the highest life.

"A release from employment one day in seven, and a wage based not on a seven-day week but on a six-day week.

"A living wage as the minimum in every industry, and the highest wage that every industry can afford.

"The most equitable distribution of the products of industry that can ultimately be devised.

"Suitable provision for the old-age of workers, and for those incapacitated by injury in industry.

"The control of the natural resources of the earth in the interests of all the people.

"The gaining of wealth by Christian methods and principles, and the holding of wealth as a social trust.

"The discouragement of the immoderate desire for wealth; and the exaltation of man as the end and standard of industrial activity.

"The abatement of poverty."

Thus does the seed sown by the Methodists in 1907 continue to bear good fruit! A comparison of this statement of principles with those previously adopted by the Methodists, the Federation of Churches of Christ, and the Congregationalists, shows a marked improvement both in phrase and in idea. This is by all means the best church platform that has yet been produced. Many will still be dissatisfied; but it is to be noted that, at this particular juncture, the important thing is not the phrasing nor even the ideas in these platforms, but the simple fact of their formal adoption! It is easy to point out that the planks of all of these statements are mere generalizations, upon which both extreme Left and extreme Right can agree, only because each can read into them their own interpretation. The most hide-bound conservative, for

instance, could join hands with the most wild-eyed radical in advocacy of "equal rights and complete justice for all men"; Republican, Democrat, Insurgent, and Socialist could all agree to "a living wage —and the highest wage that every industry can afford"; and where is the man, in any school of political thought, who would not today declare "that the control of the natural resources of the earth (should be) in the interests of all the people"? The trouble comes, and at the same time definite progress is made, only when you attempt to define "equal rights and complete justice"; to lay down, in dollars and cents, what "a living wage" is, and what is "the highest wage that every industry can afford"; and to decide whether "the control of the natural resources of the earth in the interests of all the people" means government ownership in Alaska, as Sen. La Follette declares, or private exploitation by the Guggenheim syndicate, as seems to be the fixed idea of Pres. Taft. It would be easy to argue also that these statements are over-cautious, if not actually timid; and that the churches can never hope to make any real contribution to the solution of the social question until they take their courage in their hands, and stand for something more vital and concrete than, for example, "the principles of conciliation and arbitration in industrial dissensions," "such regulation of the hours of labor for women as will safeguard the physical and moral health of the community," and the mere "abatement of poverty." True it is, that the churches are not leading but only "occupying ground," when they content themselves with such utterances as these. But when we consider the actual condition of the churches until very recently—their obsession with matters of theology, their formulation of practical religion in terms of the "other-world," their concentration of interest upon the problem of individual as opposed to social salvation, their denominational distractions, and, above all, their fatal entanglement with the profit-and-loss ideals of a capitalistic society—we must rejoice at what we get, and wait patiently for the more which is sure in time to come. Platitudinous these platforms may be—timid in every word and line! Nevertheless the fact remains that, by the adoption of these platforms, the churches have, first, recognized that there is a social question in the world of now and here; and, secondly, that it is the business of the churches to concern themselves very immediately with this question. For this, at least, much thanks! The plea of the social heretic for recognition has been heard and answered. Having gained this ground, he can now proceed to the next step of presenting a program which shall draw the lines of battle!

(2). Right in line with this action of our fellow-Baptists, is that taken still more recently by the Presbyterians of Canada. Believing that it is the duty of the church to show that Christian principles apply to human affairs, the General Assembly of the Presbyterian Church in Canada adopted a program declaring:

"For the acknowledgment of the obligations of wealth; for the application of Christian principles to industrial associations of capital and labor; for a more equitable distribution of wealth; for the abolition of poverty; for the protection of childhood; for the safeguarding of working people from dangerous machinery; for compensation for industrial accidents; for the regulation of working conditions in other ways; for one day's rest in seven; for conciliation and arbitration in industrial disputes; for proper housing; for proper care of dependents and criminals and the prevention of crime and vice; for pure food and drugs; for wholesome recreation; and for international peace."

Here again are all the limitations spoken of above! It is gratifying to note, however, that, in this platform, "abatement of poverty" has been changed to "abolition of poverty," which means movement from a medieval to a modern state of mind; and we cannot refrain from pointing out that the phrase "the regulation of working conditions *in other ways,*" after the careful enumeration of "protection of childhood," "safeguarding of working people from dangerous machinery," "compensation for industrial accidents," etc., is full of dynamite. Verily, it will be no difficult matter to clothe these bones with flesh!

(3) The summer has also been notable for certain memorable utterances by men high in authority and power in modern Protestantism. I need only mention the

ringing trumpet-blast of Bishop Williams, of Michigan, which was heard in the June "American Magazine," and which has already sufficiently reverberated in the columns of the ADVANCE.

Fully as stirring, and in some ways more remarkable, but by no means heard so far and wide, was the speech delivered by Dr. Gray, of New Zealand, before the Baptist World Alliance, at its meeting in Philadelphia. Here was a gathering representing eight millions of Baptists in all portions of the civilized world, and dedicated to the propagation of what, from our Unitarian standpoint, has always been regarded as religion of the evangelical type. And here is what this prophet of New Zealand said:

"The church is undoubtedly losing ground with the working classes of all countries. The thoughtful working man says rightly that it is not only useless to him, but that it is false to its own principles as laid down by Jesus Christ.

"The working man thinks, and with some justice, that the church has opposed labor legislation and factory reform and all attempts to ameliorate his condition. He believes that she stands against him. The answer to this argument is that she has not stood with him; that she has given herself over to the establishment of doctrines and truths that have no reference to daily life and hard luck.

"She has laid emphasis on the future, not the present. She has established a monastic and exotic spirituality which is lacking in practical application. Is it not true that the poor man finds in the church a dual social order in which he is separated from the rich as finally as he is separated in the world? Does the church not condone gross wealth existing in her own precincts beside gross poverty?"

"These are the facts that must be faced. They are truths, not the vaporings of demagogues. They cannot be discussed and dismissed with a phrase or an epigram. This church must get at the heart of the difference and meet the changes that are demanded of her, the changes back to the old Christian order when the spirit of the Lord's table destroyed distinction between classes. She must go back through the centuries to the spirit which did away with slavery and which formed the original brotherhood of man.

"The note of social service which has sounded through the meetings is not enough to solve this problem. The church must do more than appreciably express the teachings of Christ. She must live them.

"She must face the fact that she cannot serve God and Mammon; she must insist on the brotherhood of man, on the disregard of wealth. She may say that she does advocate these things; but if she says this, the poverty which is a shame and a crime to civilization in juxtaposition to the wealth which is its curse leaps up to answer her contention.

"It is contrary to the teachings of Christ that wealth should be aggregated, that women and children should be sweated, that men should live below the poverty limit and be denied the right to work.

"The church knows these things exist, and she acquiesces to them. She had better stop her output to missionaries and examine the machinery of her organization, for as long as she lets these things continue she cannot be the church of the common people. She can never evangelize the working man. The Alexander-Torrey revivals have proved this.

"They have not reached the laboring classes. Why? Because the church they bring a message from has not set her face against wealth; because she is not the welcome home of the poor. She has not established a stewardship that is applicable to rich and poor alike, and until she does this she will not meet the needs of the people who have recognized her limitations and left her severely alone."

These were the words spoken before orthodox Baptists—and not only spoken, but tremendously applauded, according to newspaper reports, and afterwards "embodied in forcible resolutions to govern all members for all time." We cannot help wondering what kind of applause would greet these words if they were spoken at our own National Conference this month; and what would happen to a series of resolutions embodying such sentiments at the hands of our good Unitarian friends there assembled. Verily, the Baptists at least, whatever may be said of others, are faithful to their great traditions of the past, and awake to the greater challenges of the future.

Reference must also be made to the speech of Dr. Washington Gladden at the National Conference of Charities and Correction in Boston last June, not only because of the authority of the speaker, who stands first today perhaps among all American Protestants, but also because of the peculiar significance of his message upon this occasion. The subject of his report, as chairman of the section on the church, was "The Function of the Church in Social Work: Shall It Inspire, Interpret, Guide, or Administer?" Dr. Gladden, says the official report, "changed the *or* to *and*, and answered Yes!" Here, with characteristic courage, Dr. Gladden moved at once to what is fast becoming the "bloody angle" in the battle over the church and the social question. Every-

where, as this Department has had glad opportunity again and again to note, men are agreeing that it is the business of the church to inspire and interpret social work. Indeed, the inspirational function of the church, wherever directed, has always found universal acceptance. It is only when the question is raised of the church actually taking upon itself the guidance and administration of social work, that opposition is encountered. And it is needless to point out that this opposition, being conscientious, is determined. All sorts of bogies,—from the church besmirching itself with partisan politics, to the church allying itself again with the state—are at once conjured up; and the destruction of the church as a religious institution freely prophesied. But the issue cannot be avoided! Inspiration and interpretation are all right. But if the church means business, it has got to *act*. It has got to "guide" and "administer" movements of social reform. Nothing else will serve to fulfill its high ideal of the Kingdom of God upon the earth. It is, to my mind, highly amusing, that when we talk and preach and agitate upon these subjects, we are always met by the retort, "Stop talking, and *do* something!" And then when we attempt to *do* something—in other words, to "guide" and "administer" reform—the shout is at once heard, "Stop! You forget that it is the church's business to exhort, teach, interpret, and inspire!" Those who are frankly opposed to all meddling of the church with social questions want neither talking nor acting, and are usually honest enough to say so! Those, on the other hand, who agree that the church has very immediate social responsibility, should understand, with Dr. Gladden, that the *ors* should be superceded by the *ands*, and guidance and administration added to the already recognized functions of inspiration and interpretation.

These are the more important of the events which have taken place in this field during the past summer, and all are of a strikingly impressive character. It is evident that, in the fight for the socialization of the churches, victory is being won all along the line. Nor should this in any way surprise us. To those who doubt and disbelieve, we may say, as Gladstone said to his opponents at one great crisis in the House of Commons—"You cannot fight against the future—time is on our side. The great social forces which move onwards in their might and majesty, and which the tumult of our debates does not for a moment impede or disturb—these forces are against you; they are marshalled on our side; and the banner which we now carry in this fight, though perhaps at some moments it may droop over our sinking heads, yet it soon will float in the eye of heaven, and will be borne by firm hands, perhaps not to an easy but to a certain victory."

UNITY CHURCH IN DENVER, COLO.

THE fortieth anniversary of the organization of Unity Church, in Denver, Colo., was the occasion of an attractive service with an appropriate program on the morning of the first Sunday in September. Special music was rendered for the occasion, followed by a historical discourse treating of the start and progress of the church by the present pastor, Rev. David Utter.

Dr. Utter touched liberally on the initial hopes and labors of the original Unitarians in building a church in Denver; their disappointments, hours of discouragement when burdened with excessive debt owing to depressing financial circumstances, and the ultimate success which has resulted from continual labor and effort on the part of the church's adherents in face of these difficulties. Dr. Utter said, in speaking of the present flourishing condition of the church: "We have no debts, save those of gratitude and honor, which we shall always owe to those young people of 40 years ago, who founded this church for the glory of God and the good of man. We admire their courage, energy and indomitable spirit and we rejoice in the outcome of their persevering labors."

Rev. Mr. Beckwith preached the first sermon of the Unitarian sect following its organization in Denver, in the district court room. This first organization,

which was called the Unitarian society, was the real basis and nucleus about which a great following was destined to grow. A glowing tribute was paid to the memory of the first pastor of the Unitarian sect in Denver by Dr. Utter, in which his character, personality and ability were extolled, indicating his important part in establishing the creed in Denver.

On account of ill health, Mr. Beckwith was obliged to resign his pastorship after a year's service, and shortly afterward another pastor was secured from Wisconsin who, according to Dr. Utter, had hardly pulled off his coat upon arrival before he proposed the purchase of a lot on which to build a church. Though the proposition seemed preposterous to many at the time, owing to the comparatively small congregation, the courage and strength of the new minister prevailed and forthwith a site on which the first Unitarian church was to be built was chosen. That pastor's name is W. G. M. Stone, and he is living today and spoke, following Dr. Utter.

Troublous times were destined to follow when in 1875 Rev. Mr. Stone resigned. The church was without a minister until 1878, during which time only occasionally a sermon was rendered by some pastor who could find time from his duties to come to Denver to preach.

Finally the Rev. W. R. Alger was called to the pastorate, a man of national reputation and admirable scholarship, but not so successful as a pastor.

Discouragement followed the resignation of Rev. Mr. Alger, the church was heavily in debt, and a dismal outlook faced the decreased congregation. Even the advice was given to the women members to whom the church was turned over that it would be a good idea to sell the church property to pay the standing debts and give up the enterprise of sustaining a Unitarian church in Denver. The women took up the burden but did not follow the advice. The church was rented for income and they worked in various ways for money, paid the $1,000 floating debt, kept up the interest on the $3,000 debt on the building, and within 18 months had Rev. R. L. Herbert on the ground to continue the sermons previously discontinued. He was a forceful man and accomplished an untold amount of good until his death in 1881. He had helped to pay off the church's indebtedness and had served to unite the church, that had scattered somewhat prior to his coming.

The church's debts cleared, and chastened and taught by its mistakes and, too, its misfortunes, Unity church then entered upon its period of greatest success. Rev. Thomas Van Ness came from Boulder, following Rev. Mr. Herbert, and served the congregation with very attractive pulpit work, and through his efforts and largely through his winning personality had increased the size of his congregation to larger proportions than ever before, and to better accommodate his flock he proposed to build a new church. The old property was sold and the present site of the Unity church was purchased and the church built at Nineteenth and Broadway.

"Mr. Van Ness did noble and enduring work while he remained in Denver," continued Dr. Utter, "and the good he accomplished cannot be overestimated." From the first coming of Mr. Van Ness the church seemed destined to hold its congregation and also increase appreciably in size as a result of forceful, able and tactful preachers.

Rev. S. A. Eliot followed Rev. Mr. Van Ness. Through the strong impression he made on his followers he was able to raise large sums of money to carry on the work of the church, and the church flourished from a financial point of view.

Following Rev. Mr. Eliot came Rev. Mr. Haskell. "He was a man who lived his life in all good consciousness in the sight of God and deserves the words, 'Well done, thou good and faithful servant,'" said Dr. Utter.

In closing, Rev. Dr. Utter said in part: "The common conception of a church is that it is a supernatural institution divinely designed and appointed for the salvation of souls. To save a soul is to keep it from self-harm and waste. Wasted lives are all too common about us. —*Denver Republican.*

A Conference Service of Prayer

We have long believed that it would be of great advantage to our churches if for the devotional services at Conferences, Ministers' gatherings and the like, a fitting Service of Worship could be prepared that would be simple, reverent, and genuinely inspirational, to take the place of the more informal and rather hap-hazard services which generally prevail at such occasions. Something of this sort, indeed was urged in an editorial of THE UNITARIAN a few years ago. We are glad that one of our Conferences has made a beginning in this direction, and we publish the "Order of Common Prayer" arranged by Rev. Laurence Hayward of Newburyport, Mass., for the use of the Essex Conference.

Of course tastes differ as to details, and this in its entirety may not meet the spirit of all Unitarian worshippers: but at any rate it has suggestive value.

ORDER OF COMMON PRAYER.
For the Essex Conference of Unitarian Churches.

After the Organ has played, a Hymn may be sung, and at the end of it, the Minister may say one or both of the following sentences:

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth.

Then the Minister shall say:

Let us acknowledge our sins to Almighty God, our Heavenly Father.

A General Confession to be said by the Minister and People.

Almighty and most merciful God, we acknowledge and confess that we have sinned against thee in thought, word, and deed; that we have not loved thee with all our heart and soul, or with all our mind and strength; and that we have not loved our neighbor as ourselves. We beseech thee to have compassion upon us; forgive us our sins; and help us henceforth to do those things which are pleasing in thy sight. Amen.

Then shall the Minister say this prayer, the People here, and at the end of every prayer, saying, Amen.

Most gracious God, to know and love whose will is righteousness, enlighten our souls with the brightness of thy presence, that we may both know thy will, and be enabled to perform it. Amen.

The Lord's Prayer to be said by the Minister and People.

Our Father who art in Heaven. Hallowed by thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; For thine is the kingdom and the power and glory, forever and ever. Amen.

Minister: O Lord, open thou our lips.

People: And our mouth shall show forth thy praise.

Here, all standing up, the Minister shall say:

Glory be to God, the Father Almighty, Maker of heaven and earth.

People: As it was in the beginning, is now, and, ever shall be, world without end. Amen.

Then shall be sung, or else said by the Minister and People alternately, the following Anthem, or some other Psalm or Canticle:

VENITE, EXULTIMUS DOMINO.

O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms.

For the Lord is a great God, and a great King above all Gods.

In his hands are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it, and his hands prepared the dry ground.

O come, let us worship and fall down and kneel before the Lord our Maker.

For he is the Lord our God, and we are the people of his pasture, and the sheep of his flock.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

Then shall follow a Lesson, taken out of either the Old Testament, or the New Testament, or from both.

Before the Lesson the Minister may say Here beginneth such a Chapter (or such a Verse of such a Chapter) of such a Book; and after the Lesson he shall say, Here endeth the Lesson.

Then shall be sung, all standing up, the

GLORIA IN EXCELSIS

Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. Amen.

Then shall be said these prayers following, the Minister first saying:

The Lord be with you.

People: And with thy spirit.

Minister: Let us pray.

O Lord, show thy mercy upon us.

People: And grant us thy salvation.

Minister: O God, make clean our hearts within us.

People: And take not thy Holy Spirit from us.

A PRAYER FOR THE CLERGY AND PEOPLE.

Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon all ministers of the gospel, and upon the congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O heavenly Father, for thine infinite mercy's sake. Amen.

THE GENERAL SUPPLICATION.

O God our heavenly Father, who by thy son Jesus Christ hast revealed thy great love to mankind, and by thy holy spirit dost govern, direct and sanctify the hearts of thy faithful servants, have mercy upon us.

O God, our Heavenly Father, have mercy upon us.

Make us of quick and tender conscience, that we may follow every suggestion of thine indwelling spirit.

We beseech thee to hear us, O Lord.

May no perplexity create in us an impatient spirit, no temptation lead us into sin, no sorrow hide thy loving will from us. Teach us all to feel the need of thy grace, and to seek it; to know thy will and to do it; and to abide in peace in our appointed lot.

Grant this, O Lord, we beseech thee.

Calm the turbulence of our passions; quiet the throbbings of our hopes and fears; repress the waywardness of our wills; and direct the motions of our affections. Strengthen us to bear all our trials patiently, and to glorify thee in our daily life.

We beseech thee to hear us, O Lord.

Grant thy help, O Lord, that we may carefully watch over our tempers and overcome every unholy feeling; remove whatever in us may be a stumbling block in another's way, that we may conform to thy will in things both small and great.

Lord, have mercy upon us and incline our hearts to keep thy law.

We beseech thee to bless and comfort the old, to give strength unto such as are bearing the burden and heat of the day, and to lead all children in the right way; preserve all whom we love from the dangers of this present life, and prepare them by thy grace for life eternal.

Grant this, O Lord, we beseech thee.

Have compassion on all those who are in trouble, sorrow, need or any other adversity, and on those who are worn with

excessive toil; give them patience, faith in thy goodness, and conformity to thy will.

Most mercifully grant these petitions, O Lord.

O Lord, grant us thy peace.

Lord, have mercy upon us.

O Lord, let thy mercy be showed upon us.

As we do put our trust in thee.

The Minister may here, if he so pleases, say a brief prayer in his own words; after which shall be said

A PRAYER OF ST. CHRYSOSTOM.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that where two or three are gathered in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting us in this world, knowledge of thy truth and in the world to come life everlasting. Amen.

The Minister may here make such brief devotional address to the Congregation as he shall choose.

The Service shall end with a hymn; after which the Minister shall say a Benediction in these, or other words:

May the same mind that was in Christ be in us also, enabling us to know the truth and to do the will of God, and so to enter into his peace. Amen.

OUR READERS' EXCHANGE.

[*We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is an "Open Court," our only insistence being that courtesy, pertinence and brevity shall be the manner of all our contributors.—EDITOR*].

UNITARIAN COLLEGE STUDENTS

Editor of THE UNITARIAN ADVANCE:

As the season for the reopening of our colleges and universities comes round again a host of young men and women are leaving home for the life of the university town. In many of the towns to which they go we have Unitarian churches with ministers in charge who are glad to do what they can for any student, especially for boys and girls from liberal households, and in some cases these ministers are seconded by student assistants whose business it is to help the student from a distance to keep in touch with his own church. But it is difficult for the college town minister and his student assistant to do what they would like without the help of the incoming students' home ministers. On behalf of our college town churches may I not call the attention of our ministers, from whose parishes young men and women are departing for college, to the service which the college town brethren are eager to render to these Unitarian boys and girls? I should like to remind our ministers of the opportunity which is theirs of helping these young folks at this important epoch in their lives, by seeing to it that every one of them is, without delay, put into friendly relationship with the Unitarian minister and his wife at the college town. We do not always realize how much it means to a boy or girl leaving home for the first time to know that in the strange, new life of the university town there is at least one household to which one may go, at least one friend who is aware of the newcomer's existence. I am sure that our ministers would give letters of introduction to their departing young people, or would notify our college town representatives of their coming more frequently than they do if they fully realized that here is an opportunity not to be neglected for helping these young lives. If any of our ministers have not already given their departing young people the desired letters of introduction may I not ask them to send at once the names, and if possible the college addresses, of all such Unitarian students to our representatives in the college town churches? Our ministers in these churches will be grateful for this co-operation. Yours faithfully,

HENRY WILDER FOOTE,
Sec'y, Department of Education.

DAVID FERENCZ.

Editor of THE UNITARIAN ADVANCE:

AS an interested student of Unitarian history may I be allowed to express the surprise I have felt in finding the name of one of the greatest of the early apostles of Unitarianism wholly omitted from the account given of its origin in the paper published in the August issue, entitled, *The Problem of Christian Unity in the Light of Unitarian History.* Under such a title it seems especially surprising to find no mention of one who, not only went further in his theology towards the modern Unitarian position than possibly any of his contemporaries, but also to whose efforts was directly due the first legislative Act establishing religious tolerance and equality ever passed by a Christian Parliament. On the wall at Unitarian Headquarters in Boston there hangs a picture representing David Ferencz of Kolozsvar pleading before the Diet of Transylvania for recognition of the freedom and equal rights of all religious bodies before the law of the land, and this plea, addressed to the only Unitarian king of history, is unique in the story of the world up to that time, inasmuch as it asks for all sects that which was desired by the speaker for his own. This speech was made, and the Act subsequently passed, at Torda, in 1567, surely a date in history which should not be forgotten by any who honor the name of Unitarian, since to that event this name owes its birth, having been employed primarily to designate those different Reformed sects who united in having the edict passed, and who were therefore called *Uniti,* or *Unitarii.*

It is especially difficult to understand why the writer of this article has chosen to ignore Bishop David in favor of Blandrata, his relentless enemy, a man who, though it is certainly true that he was instrumental in his earlier days in introducing Unitarian thought into Hungary, yet lived to become the Judas of its story, and to sell his Master, with circumstances of the most revolting treachery. On the contrary, the life and work of David, the Paul of Hungary, the man of whom it is written that he "changed the attitude of Transylvania," whose conquests were made not by force but by the energy of eloquence and dauntless conviction, and counted not by tens or hundreds, but by towns, who planted Unitarianism so deep in the soil of Transylvania that no persecution has ever been able to root it out, and it survives a force in the land today, this man, too little known in America, and one of our martyrs, surely merits the honor of a passing notice in a review of Unitarian origins.

I remain, very truly yours,

A LOVER OF HUNGARY.

———o———

NEW YORK NOTES.

"Summer Vacation," in these parts, is hardly over when the October number of THE UNITARIAN ADVANCE goes to press, and in the city at any rate our churches have scarcely more than begun to open. The Summer services maintained by the joint fellowship of Unitarian churches in New York and Brooklyn during July and August were held this year at All Souls' Church, and as heretofore Rev. Leon A. Harvey of Flatbush was acting minister. The attendance was rather better than in previous years, and the character of the services is highly spoken of by those attending. The church in Ridgewood, N. J., begins the season with a resident minister "all to itself," the Rev. Reuben S. Barrow of Windsor, Vt., having accepted a unanimous call. The church in Passaic is still seeking for a pastor with distinct hopes that the quest may not be a long one. The church in Elizabeth, N. J., also proposes to have a full pastorate hereafter, the American Unitarian Association co-operating to make this possible. This young society has certainly a promising future. Rev. Alfred C. Nickerson of Plainfield, N. J., who was obliged to relinquish temporarily his active pastorate, is returning this autumn with health restored and his old-time vigor. Rev. Howard C. Ives who began his resolute pastorate at Summit and Jersey City with so much enthusiasm underwent a serious operation this sum-

mer, from which he has wholly recovered; so that his work began this fall, "on time and with full steam up." Rev. Thomas S. Robjent, pastor of the Washington Heights church, has been called to the church in Colorado Springs, the ill-health of his son making it desirable for him to seek a western climate. It is expected that a satisfactory arrangement will be made with a neighboring minister to take up the important work which Mr. Robjent has so auspiciously begun and that the enterprise will be urged on without any discouragement.

The annual meeting of the Unitarian Conference of the Middle States and Canada will be held this year with The Church of the Saviour in Brooklyn. Its date has been put later than usual, on account of the National Conference meetings in Washington, our meeting coming November 14-16.

NEW ENGLAND LETTER.

Perhaps one of the most interesting situations in New England Unitarianism at the time of this present writing is that which involves the large number of vacant pulpits. Of course it would be the consummation of all treason to suggest that any of these churches have deferred decisions which might easily have been made last spring in order to save the ministers' salary during the summer, and yet an intimate knowledge of the policy of some such organizations might possibly reveal such an intention. At any rate, Mr. Manchester, as chairman of the committee on supplies, has in his possession a long list of churches seeking ministers, and some of them are pulpits of commanding influence and importance. Here are some of the New England towns and cities who have filed "want" ads: Belfast, Me.; Dover and Rochester, N. H.; Danvers, Gardner, Gloucester, Marshfield Hills and Scituate, Middleboro, Norton, Rockland, Uxbridge and Worcester, Mass.; Providence, R. I., and Hartford, Conn. To name these places, however, tells but half the story, and one needs but turn to another page of Mr. Manchester's record to become convinced that it is by no means through lack of ministerial supply that these vacancies exist. This second list may be seen by those who can show just cause for desiring the information which it discloses. It is sufficient to say that it contains the names of several of our most prominent ministers. In addition to these there have been a good many applications to our fellowship from ministers of the Universalist church during the past few months. Meadville and the Harvard Divinity School have sent out their usual supply of ecclesiastical timber. Under these conditions the rather unequal engagement between unemployed ministers and vacant pulpits goes merrily forward with the element of chance rather heavily against the individual. How to open the blind eyes of a good many parish committees to the injustice of many of their methods is a problem whose solution is devoutly to be hoped for. This matter is to come before an early meeting of the Ministerial Union in Boston this fall and there is just a chance that new light may be shed upon a dark subject. Mr. Brown, the New England field secretary, reports with a good deal of satisfaction, the addition of one new church in his field during the past few weeks. This happens through the application of an independent movement in Stratford, Conn., to fellowship with our body. This movement has been organized some years and carried on under the direction of Rev. C. T. S. Bullock. Mr. Bullock himself has resigned his work there to become minister of the Unitarian society in New London, while the Stratford church which he is leaving is looking for a Unitarian minister. The church in Chicopee has settled Rev. John Eills, lately of the Universalist fellowship, while the first parish in Salem has called Rev. E. D. Johnson a recent graduate of the Harvard Divinity School.

For the past two months New England has been the Mecca of Unitarian ministers from all quarters of the country. In climbing about the hills of New Hampshire one might meet a fellow minister at every turn, while the entire coast from Plymouth, Mass., to Eastport, Maine, has been generously supplied. The North Shore region has witnessed an increasing number of summer services, and the report goes out that in every instance these have been largely attended. One is inclined to believe that perhaps the regularity of church attendance by President Taft has exercised a sobering influence upon the habits of a good many of our people. This is as it ought to be, since if the President has been able to attend church as regularly as he has this summer in spite of the pressing duties that have been flooding in upon him at all times, certainly the "no time" excuse is a mighty poor one with most of us. The only quarrel that Mr. Lazenby, of Lynn, has with the President is that he was not informed as to the Executive's intention to worship in his church on a certain Sunday in August. Naturally enough he would like to have done the honors of his own place. Mr. Lazenby left his pulpit in June, much impaired in health. He returns to it with abundant health and vigor. Rev. A. D. K. Shurtleff, who for at least six months past has been on the temporarily disabled list has returned to East Boston with the intention of making up for lost time with startling rapidity. Most of the churches in the suburbs of Boston, as well as throughout other towns and cities in these states reopened their services on the second Sunday in September. It was a splendid day for the reunions of the worshippers,

and the scattering reports indicate a most encouraging beginning. The Boston churches have remained closed during the greater part of September, with the exception of the Union services at the South Congregational Church, and those at Kings Chapel. The Arlington Street Church is still "closed for repairs", though the workmen are now as far along as the roof, and the possibility of a reopening in October looks entirely favorable. Rev. and Mrs. Frothingham are back in Boston after many months in Europe, and it is to be presumed that Mr. Frothingham will directly occupy his old pulpit, many conflicting and persistent reports to the contrary, notwithstanding. What is going to happen with that proposed merger of certain of the Back Bay Sunday Schools, nobody seems to have a very definite idea. At any rate it is reported upon good authority that Miss Dadmun under whose direction this movement was to be carried forward has been engaged as Superintendent of the school at Mr. Mill's church in Watertown. Monday mornings at twenty-five Beacon street have not seen any numerous gathering of our ministers. It is to be presumed that they are busy about their own affairs, and do not need to look to the Beacon street officials for inspiration to industry. However, commendable and ambitious plans seem to be burdening the minds of every official with whom one talks. Mr. Wilson has started upon a long Western and Canadian trip. Mr. Forbes is following up the Report of the Commission on Social Service submitted at the last May meetings, by a determination to organize local social service committees in every church in New England, and elsewhere, if opportunity will be afforded him to proclaim his gospel. Rev. Henry W. Foote, of the Educational Department, is to make his headquarters during the coming winter months in Boston. He is in touch with every leading educational center in the country, with view to establishing in each of them a liberal religious organization. During the past summer his working hours have been devoted to the new Hymn book authorized by the A. U. A. It will be ready in about six months. A good many people are saving up their money for Washington, and although the Conference comes at a very bad time for the busy and conscientious minister who resents any interruption in his work at that season, it looks as though New England would send a large representation.

ALSON H. ROBINSON.

———o———

—There was a young Galilean who tried to socialize the individualistic church of his day and his utter failure was due to the fact that the business men of the community would not lift a finger to help him, not even to save him from a shameful death. The next decade is going to determine whether the business men of modern America are bigger and better than the tradesmen and taxgatherers of old Judea. —*The Christian Leader.*

NEW BOOKS.

UNITY HYMNS AND CHORALS: revised and enlarged. With service elements. A book for Heart, Home, Church. The Unity Publishing Co., Chicago. 50c. net.

First of all, this is a work of rare genuineness. Sincerity and a heart-exalting reverence are its dominant tones. It is the most *real* book of religious song and psalm that has appeared since the days of the "Hymns of the Spirit," and of course is fifty years better than that, because fifty years later. Then two rash young prophets of the Harvard Divinity School conspired together to give to the liberal churches an honest vehicle of emancipated faith—two prophets who were themselves singers of the new spirit,—Samuel Longfellow and Samuel Johnson; and the noblest of their hymns hold conspicuous places in this newer collection. In "Unity Hymns" we have the conspiring consecration of two other poets of the free spirit: one of them the foremost hymn-writer of his time, and the other a most congenial song-mate; and of course the fact that this book is the product of the selective genius of two such men as Frederic L. Hosmer and Willian Channing Gannett of itself commands consideration. The genius of selection is, to be sure, a quite different gift from the genius of composition; but in this case disappointment is not in store for us.

The making of a hymn-book for practical use and honest service is at once a task of omission and inclusion. This book is significant for its many things left out. The winnowing has been valorous. Watts and Doddridge and even Wesley are not very much in evidence, and some of the most frequently used hymns of distinctively Unitarian writers have been bravely passed by. Many favorite hymns of earlier collections will be missed, but they are left out only because they do not honestly belong in a book of the liberal faith,—they are not genuinely expressive of the modern impulse of worship. Some few things, indeed, we are surprised to miss, and sorry to find lacking. We wonder for instance why Longfellow's "Go forth to life, O Child of Earth" was omitted; or "Light of Ages and of Nations"; or Parker's great hymn to the Man of Nazareth, "O Thou Great Friend"? Of course there must be differences of taste:—but all of these would seem to be among the universals of the real "hymns of the spirit."

In the matter of inclusion inevitably lies the chief distinction of "Unity Hymns." We have found it interesting to compare its contents with those of four other hymn books of comparatively recent Unitarian origin, namely, "Amore Dei," "Church and Home" (Abridged), "Hymns of the Ages" and the lesser and more modest "Isles of Shoals Hymnbook." Of its 335 hymns, forty are shared with all the others; it has most in common with "Church and Home" (146) and least in common, so far as the three larger books are

concerned, with "Amore Dei" (77); but its unique quality comes largely from the 150 hymns which are to be found in none of the others, but only in "Unity Hymns." On the whole these are real gains to our material of worship, though a few are rather lyrics than hymns, not altogether felicitous for song or expressive of universal aspiration, and a very few are not quite up to the standard of the normal church service, in our opinion. But these lapses are negligible in the rich proportion of really inspiring hymn-stuff.

Of course the best sum of riches lies in the full collection of Dr. Hosmer's own hymns, and we are glad that no false instinct of modesty caused their reduction. There are thirty-four of these, some of the finest appearing for the first time in this book. Selections from Whittier make up the next largest group in the "author-list":—a few perhaps forced unduly to the service of song, but on the whole a fine body of spiritual lyric. Samuel Longfellow stands third, but most of his hymns are shared with other collections. Next to the generous contribution of Dr. Hosmer, perhaps, the most notable distinction of this volume lies in the fine assemblage of hymns from Mr. Chadwick, fifteen in all, and the larger number here presented for the first time for church worship. Dr. Gannett stands fifth in the list of authors, with twelve contributions, a priceless group: after that the proportions are such as we would expect to find in any liberal hymn-book. As the preface indicates, the book is peculiarly rich in "herald songs," songs of the Good-to-Be:—and while the editors are themselves disappointed in their collection of "hymns of service," the group here compassed is certainly very satisfying. The nature-hymns are abundant and perhaps the least severely selected, and the hymns "for seasons and occasions" may lack a little: but on the whole we have in these 335 hymns undoubtedly the very best and noblest and most complete collection of worship-lyrics that the time has yet achieved: it will make future collection either very easy—or impossible!

But the pity of it is—that this noble book of hymns should be presented to the denomination in so dismally inadequate form, and forever handicapped from attaining the success that properly belongs to it by the slovenly devise of the divided page.

Of course the arguments in its favor come easy: reduction of cost, and greater flexibleness in the grouping of hymns. But the sacrifice made seems to us too costly: and we can only hope that the work here so finely and painstakingly done in bringing together this superb collection of hymns peculiarly needed for our liberal churches, may be carried over into another edition or absorbed into another publication which may give worthy form to such noble content.

The Services appended are simple, chaste, and satisfying, to the measure of their somewhat meagre form. At any rate they too are genuine and superbly reverential.

———o———

—We have received a most dainty series of Birthday and Friendship Cards belonging to the Unique Series of Special Verse issued by Mr. W. I. Scandlin of Brooklyn. There are six of these:—"To a Dear Little Girl I Know," "To a Sturdy Lad," "Life's Twilight," "Didst Call, Dear Friend,"—and two entitled "Friendship." Mr. Scandlin has surely a dainty touch, and exquisite taste is displayed in the preparation of these cards, which are not yet put in the stores but are sold exclusively to those making personal application to him. Those who are familiar with Mr. Scandlin's unique series of Christmas and Easter cards will welcome this extension of his service to those who appreciate dainty and exclusive card-remembrances. The single cards are sold for fifteen cents; six for sixty cents.

OUR NATIONAL SOCIETIES

With headquarters in the building of the *American Unitarian Association*, 25 *Beacon Street, Boston, Mass.*

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Unitarian Sunday-School Society

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. William I. Lawrance.

Treasurer, John H. Edwards.

National Alliance of Unitarian Women

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk*, Miss Florence Everett.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

Young People's Religious Union

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.

Advertising Rates

List prices per month: special discounts for longer contracts.

1 Page	$10.00
Half Page	6.00
Quarter Page	4.00

Copy for advertisements must be furnished by the 20th of each month.

Proctor Academy

ANDOVER, N. H.

A Unitarian School for both sexes. In the foothills of the White Mountains, 100 miles from Boston. Pure water. Bracing air. Separate Dormitories. New Buildings. Five Courses,—College Preparatory, Scientific, English, Business, Agriculture. Elementary Work. College Certificate privileges. Free Tuition to ten students. Gymnasium. 10 Acre Athletic Field. School Farm of 100 Acres. $250 a year—no extras.

For catalogue, address,

THEODORE PARKER FARR, A. M.

Principal

Hackley School

TARRYTOWN, N. Y.

Rev. SAMUEL A. ELIOT, D. D., President of Trustees

FALL TERM OPENS

WEDNESDAY, SEPTEMBER 20

For Catalogue Address

WALTER B. GAGE, Headmaster

The Meadville Theological School

(Established 1844)

MEADVILLE, PA.

Trains men and women for a liberal and progressive ministry

For catalogue address the president,

F. C. SOUTHWORTH

ALL QUESTIONS ANSWERED on DEFINITE INQUIRIES

AS TO FURNISHINGS AND MEMORIAL GIFTS FOR THE SACRED EDIFICE AND THE CEMETERY

Send for Illustrated Handbook and Data

J. & R. LAMB

Studios 23-5-7 Sixth Ave. New York

For What Do Unitarian Churches Stand?

FOR the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.

For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life,—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.